USABLE PSYCHOLOGY

GEORGIANA TREE WEST

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Usable Psychology

by

Georgiana Tree West

"Man is made or unmade by himself: in the armory of *thought* he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace."—JAMES ALLEN

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Usable Psychology

Lesson One

WHO AND WHAT ARE YOU?

"The consciousness of every man is a sliding scale, which identifies him now with First Cause, and now with the flesh of his body."—Emerson.

EEP thinkers throughout the ages have been endeavoring to solve the mystery of Creation. These thinkers have been the philosophers of their times. Philosophy, so Webster tells us, is "love of wisdom" and includes all branches of mental and moral science such as logic, psychology, ethics and metaphysics. There have been many Schools of Philosophy, some diametrically opposed. For instance, the school sponsored by Locke claimed "All is matter," while that sponsored by Berkeley claimed "All is mind." After each had succeeded in disproving the other's theory to its own satisfaction some wag said the answer to the controversy was "No matter: never mind!"

But whatever the differences in the line of thought followed, all philosophy concedes a common Source from which all that exists takes form. Modern science becomes an ally of philosophy when, working from known facts, it finds that all matter is *energy in form.* The form is changeable, temporal, but the energy itself indestructible, ever passing into new expressions of form. The philosopher sees in this finding of science confirmation of Paul's

statement that "The things which are seen are temporal; but the things which are not seen are eternal." John said, "No man hath seen God at any time," but Jesus said, "He that hath seen me hath seen the Father." It is evident, then, that the Source is seen only in its expression of form. Electricity furnishes us with an excellent illustration of this idea. Here we have a physical force so intangible that we only recognize it when it is expressing in one of its many forms of light or power. So it is with that Spiritual Force, the Source of all creation; it is the Great Reality back of all form or appearance. This Great Reality has been called by many the Universal Mind. Plato called it the Over Soul. Jesus called it both Father and Spirit. Theologians call it God. The psychologist calls it the Superconscious Mind.

Just as everything man creates is the product of an idea, so this earth and all forms of life thereon are the product of ideas in the Universal, or Superconscious, Mind. Every created form expresses an idea in the Universal Mind of some certain phase of Life. All forms of life are constantly changing in appearance, this is known as the process of evolution. In evolution the Intelligence inherent in every cell of the plant or animal is constantly adjusting itself to changes in its environment and so producing a new order of cells which, in turn, produces corresponding changes in appearance.

The man idea in the Universal, or Superconscious, Mind, when coming forth into expression finds itself clothed in a vibration of the mental realm known as the soul. This soul is the product of the race consciousness plus all that is built into, or added to it, during the life

of the individual on earth. The soul is the great feeling, knowing consciousness that determines the nature and general character of the individual and is known to psychologists as the subconscious mind. The subconscious draws all of its power from the Superconsciousness, or Spirit, and this power is used in the development of the individual.

The subconscious mind of a newly born infant begins immediately to receive impressions through the five senses. As the child develops it begins to relate all these impressions to one another and to the reactions thrown up over the threshold of consciousness by the subconscious and so the conscious mind begins to develop.

Man's mind may be likened to a plant having its roots in the soil of the Superconscious from which it draws everything that is necessary for its nourishment and growth. The roots are the subconscious having access to the Superconscious soil which furnishes unlimited supply. The plant is the conscious mind taking into its growth not only what it receives from its roots but also what it receives from its environment, both good and bad. If the plant is crushed to earth, or beset with insects, or deprived of light, the roots are affected and consequently hampered in their work of drawing upon the supply in the soil. Unless the roots have co-operation from the plant they cannot do their work perfectly. Here the analogy ends, for a plant is not a free-will agent and man is. He has the power to choose what he will accept or reject from his environment. He passes on his choice of either good or bad to his subconscious mind, which acts upon that choice

through power received from the Superconscious, and the life of the individual is shaped accordingly.

Our minds, then, are threefold in nature—a Superconsciousness that is Universal, shared by all; a subconscious phase of mind that is peculiar to the individual, bringing to him the mental and fleshly inheritance of the race and drawing upon the Superconsciousness for its creative power; and a conscious phase of mind which makes contact through its five senses with everything in the outer realm. These three phases of mind constitute the Consciousness or the Mental Body of the individual.

This mental body expresses in form as a physical body with five senses which relate it to its environment. Remember, the physical body is but the expression in form of the Dweller Within, just as the electric light is but the expression in form of electricity. The body was designed and built to serve the needs of the Dweller Within; through it he expresses his power and accomplishes his work in life. Man should think of himself, then, not as slave to an exacting body and senses but rather as the Dweller Within, the master of a good and faithful servant who is ever ready to serve his best interests when wisely understood and rightly handled.

In our next lesson we will learn more concerning our body servants and how to render them more efficient in our service.

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WHAT TO DO AND HOW TO DO IT.

Lesson One

1. Memorize:

   I have a mental body called my consciousness, or mind, which functions through my physical body with its five senses. My mind has three phases—the Superconscious, the subconscious and the conscious.

2. Memorize:

   Superconscious Mind is the psychological term for God or Spirit.

   Subconscious Mind is the psychological term for the soul. (The great feeling, knowing consciousness that does not think or reason.)

   Conscious Mind is the psychological term for the thinking, reasoning mind that relates us to externals through the five senses.

3. Memorize:

   The Superconsciousness is the Unchangeable Reality. It is the Source of all that I am. Its wisdom and power are mine to draw upon.

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Lesson Two

THE PHYSICAL BASIS OF HUMAN EFFICIENCY.

"Many are seeking to be healed from within to the neglect of standing on their own feet and living a life of common sense."

AN is a Spiritual Being functioning in both the mental and the physical realms. After untold centuries of blind groping, he is at last awakening to the realization that in order to function normally during his span of years here he must know something of the laws governing both realms. If a man is to work under water for an appreciable length of time he dons a diver's suit. In order to do his work efficiently while using that suit he must know something of its mechanism and how to handle it intelligently. If, through ignorance or carelessness, he abuses or injures any part of that suit and its mechanism, his work is impeded and he may suffer serious consequences. Our bodies may be likened to the diver's suit. The diver dons the suit in order that he may function in the element of water. Our minds, or souls, have clothed themselves in these bodies in order that we may function in this physical, three-dimensional, realm. Our bodies, then, are but the means through which we make contact with this planet Earth and the manifold experiences it has to offer us as we tread the Path of Life.

The physical body is a product of evolution, and as such is definitely related to all things physical and governed by certain physical laws. The body is frequently re-

ferred to as the human machine. Like any other delicate, highly complicated machine, it must be given proper care, kept scrupulously clean and provided with the correct amount of fuel of the kind best suited to its needs. Intelligent care of the human machine consists in proper use of air, water, food and exercise. These four needs of the body are sometimes referred to as the Physical Laws of Oxidization, Elimination, Nutrition and Relaxation.

Scientific Breathing (Law of Oxidization)

The first physical step in the gaining and maintaining of a healthy body is the proper use of air. Because we breathe automatically, unconsciously, we give all too little thought to *what* we breathe and *why* we breathe it. We are breathing an element that is the one species of fuel necessary to the sustaining of life in all physical organisms. As a matter of fact, we do not yet know exactly what we are breathing. We know that air contains oxygen, nitrogen, and hydrogen, and we know the cleansing and nutritive properties of these elements. Of late years, however, new gases, argon, helium, neon, crypton and xenon have been discovered in this air we breathe, but as yet science does not even venture to speculate as to the part they play, if any, in the sustaining of physical life. Although we may not know exactly what we are breathing, we do know very definitely why we breathe—to purify the blood stream and to strengthen and massage the vital organs. In incorrect breathing, the body receives an insufficient supply of the life sustaining gases contained in this marvelous air provided by the Supreme Intelligence for the sustaining of physical life. The result is an im-

pure blood stream and a generally weakened condition of the vital organs.

To correct this condition, it is the part of wisdom to establish the habit of proper breathing. Breathing is automatic; it can be automatically bad or automatically good. We are creatures of habit. It is not what we do once in a while but what we do every day that has an effect on us, so if we would create a new habit of breathing we must give thought, earnest effort and much repetition to the endeavor. The first step in forming the habit of proper breathing is correct posture. Learn to sit correctly, stand correctly and, when resting, lie correctly. No matter what you are doing, whether it be sewing or typing or riding in an automobile, make it a point to straighten up several times each hour. Sit correct, with the base of the spine against the back of the seat and with the feet resting lightly on the floor. Now draw several deep breaths. You will be pleasantly surprised at the delightful sensation of restfulness, and added strength that such a simple exercise will afford you. If you will use your will power to do this several times an hour for a few days it will become automatic. You will unconsciously straighten up every time you slump down and crumple your vital organs in such a way as to inhibit their normal functioning.

When walking use the following method to attain an easy, natural posture. Imagine that a hair from the crown of your head is being held taut by invisible fingers above you and that you must hold yourself in such a way that it will not be pulled out. This is called Metaphysical Walking. The whole effect is to lift—you lift the head, the chest and the abdominal muscles all unconsciously in the

endeavor to keep you from straining on that hair! You throw your weight forward on the balls of the feet and are free from the usual rigidity resultant on the effort to walk correctly. In this posture you will find it a joy to breathe deeply and rhythmically as you walk.

When preparing the body for sleep, lie in a thoroughly relaxed position. Picture to yourself a puppy stretched in the sun and try to feel that perfect abandon and freedom from all tenseness of muscles. Never sleep curled up. Such a position means robbing the body of the vital element necessary to its normal functioning during all your sleeping hours.

Having established the habit of correct posture turn your attention to the manner of taking the breath itself. Fasten the attention on the base of the stomach. Let the breath expand the diaphragm, fill the lungs and lift the chest wall. Now draw in the abdomen and throw out the used air until you have a sense of having squeezed the lungs of every particle of vitiated air just as you would squeeze dirty water out of a sponge. To assume a correct posture and consciously breathe correctly for a few moments several times a day will not only enrich the blood stream through oxidization but will go far towards establishing the habit of proper breathing.

Scientific Cleansing (Law of Elimiation)

Any machine must be kept thoroughly clean if it is to operate efficiently. The human machine is self-cleansing provided that it is given the proper fuel to run on. Given plenty of fresh air it will cleanse itself of all the impurities in the blood stream. Given plenty of fresh water it will cleanse itself of all other waste material through

the various avenues provided by Nature. Water is needed to carry on the work of the kidneys and the entire bowel tract. The pores of the skin are the outlet for another system of elimination which also requires water for its perfect functioning. If we fail to supply the body with the necessary amount of fresh water the results become evident in improper elimination with its attendant evils. Not only do we need water as a cleansing agent but as a basis for the manufacture of all the body fluids. Have you ever stopped to consider the number and nature of the body fluids? We are told that nearly 90% of the body is fluid; with all moisture removed we would be but a few pounds of solid substance! First, we have the blood stream, then the digestive fluids of both the stomach and the bowel tract. Every gland from the liver to the tiniest ductless gland manufactures its own secretion and while they all differ chemically they have the same foundation—water. All the mucous membranes need water for their secretions. There is even a fluidic substance between all our joints and in the ears and between the lids and the eyeballs. We have a great number of body fluids all requiring one substance in common—water. It is upon you that your good and faithful servant, your body, depends for the raw material to use in carrying out its marvelous and intricate work. You should provide it with at least two quarts of water daily. Part of this you provide unconsciously in your food and the beverages you take with your meals. You cannot count, however, upon providing more than a quart in this manner, so you should make a point of drinking two glasses before retiring at night and two immediately upon arising in the morning. You would not allow your motor in your car to become dirty and gummed up; do not allow

your human motor to become clogged through uncleanliness.

Scientific Eating (Law of Nutrition)

Why do we eat? The average man would say "To keep alive." If you asked him what governed his selection of food material he would probably tell you his appetite, or sense of taste. Could anything be more unreasonable? We eat to sustain physical life, to nourish our bodies. Then we choose our food, not according to the need of the body, but according to the sense of taste which is of the sense consciousness, purely mental and almost entirely a matter of habit. You wouldn't think of giving your automobile water to run on just because you liked water better than gasoline. Why give your body wholly inadequate material to work with just because you happen to like it? First make an intelligent study of your body and its needs. Read some good books, such as you will find in any public library that will make plain to you what your body needs and why, then give your body that kind of food—*and like it!* You may think it impossible to change your tastes, but you will find that the same method of forming new habits works here as well as in learning to breathe correctly; a little preparation through thought, followed by earnest effort and repetition will form new habits of appetite. That is all appetite is—a mental habit formed largely through the influence of environment. The Eskimo has an appetite for blubber. If necessary you could form that same appetite. Some people are heavy meat eaters, others are vegetarians. Some are fond of sweets, others favor highly spiced foods. You will find it of inestimable advantage to inform yourself as to the needs of the body, then give

a little earnest thought to the changing of your appetite for certain foods. Use your reason to win your own consent to make the effort to change. Use your imagination to picture the advantages to your body. Then use your will power to carry out the dictates of your reason and imagination, and you will be healthier and happier than ever before and will surprise yourself eventually with the thorough enjoyment you will find with your new order of appetite.

Remember, food does not build, neither does medicine cure. Each furnishes material to that Inner Power, that uses the material given to manufacture the blood and tissues that go to make up your Body Temple. You do your part by furnishing the material and the Inner Power will do its part in building you a fitting temple for the Dweller Within. The individual who has learned to draw upon the Wisdom of the Inner Power in all matters pertaining to the functioning of his body is automatically obeying these physical laws.

There are a few general rules that you will find helpful in learning to eat wisely. Be temperate in your habits of eating. You can do just as much harm to your body through intemperate eating as through intemperate drinking. Do not over indulge your liking for proteins, starches or sweets. Meat, milk, eggs and cheese are almost pure protein. All the white flour products, potatoes and macaroni in its various forms are starches. The body building phase of consciousness can use only a certain proportion of protein and starch in its tissue building so all surplus is waste matter and has to be decomposed and passed off through the various avenues of elimination. Eat lightly, then, of protein and starchy foods and eat more cooked

and raw fruits and vegetables in order to furnish the body all the material it needs in the right proportions.

Stimulants of all kinds are a confession of weakness. It has been said that more than one cup of coffee or tea a day is an insult to your body. The fact that coffee and tea are both acid producers.

Since the general tendency is to over eat, the two meals a day regime is very good. There are two ways of carrying out this plan. The first eliminates breakfast, using only fruit in some form, raw preferred, for that meal. The second plan eliminates lunch, using only a glass of orange juice.

Like anything in life worth while, intelligent eating takes a bit of earnest study and then systematic planning and the exercise of a bit of will power. But if we bear in mind the *reason why we eat* we will surely win our own consent to make the effort and the increased comfort and efficiency in these good and faithful servants of ours, our bodies, will more than repay us.

Scientific Resting and Exercising

(Law of Relaxation)

Exercise serves two purposes, it strengthens and relaxes the muscles of the body. Unused muscles become weak and flabby. Exercise strengthens and tones them. Muscles used under effort and strain become tense and taut and exercise relaxes them. A few simple exercises daily will tone muscles long unused and you will have an increased strength and endurance that will evidence itself in your ability to work longer with less fatigue than you have ever known before.

For morning exercises the stretching exercises recommended at the end of the chapter are unsurpassed. They will start you on your day's work with renewed vitality and energy.

Relaxation comes under the head of exercise. To relax, or rest the body sufficiently is just as important in revitalizing and re-energizing as proper breathing and proper eating. But how many of us know how to relax? Rest, or relaxation, is as much a part of normal growth as activity. When the body is relaxed the cells store up energy for further activity. When we sleep the conscious mind is off duty and all the brain and nerve cells relax and store up energy to repair the ravages of the busy waking hours and to meet the demands of the coming period of wakefulness. Nature is able to do her best recuperative work during normal sleep because all tension is removed from all the body cells. If, then, we would be most efficient in our waking hours we must see to it that we have regular hours for sleep, and make intelligent preparation that those hours may be hours of perfect relaxation.

Establish the habit of sleeping a certain number of hours and see to it that out of every twenty-four hours your body has its proper amount of time for rest. The length of the resting period depends on the individual. As a little child I was told "eight hours for a man, nine for a woman, more for a fool!" True it is that most of us sleep too much rather than too little. Growing children should sleep ten hours, but for the rest of us eight hours is ample. If we need more it is because we have not been perfectly relaxed during the sleeping hours. Those of you who are "sleepy heads" and those of you who are troubled with in-

somnia will find equal benefit in the following instructions: First, be sure that the bowels have evacuated properly some time during the day. Second, drink two glasses of water. No more night lunches. Third, take a few simple physical exercises and deep breathing exercises near an open window. Fourth, throw wide open all windows. Fifth, when in bed read or repeat from memory several times some bit of inspirational prose or poetry. This is to free the mind from the rut of the day's thinking. Sixth, lights out. Stretch comfortably from head to feet several times, then lie in a comfortably relaxed position, limbs well extended. *Never curl up.* Don't try to hold up the bed—sink into it. Seventh, breathe deeply and rhythmically, dwelling in thought upon the inspirational prose or poetry, or some constructive affirmation. Do not try to hold the mind firmly to the thought selected, let it drowsily drift as long as it stays in constructive channels. If a thought of worry or the day's work creeps in, gently, but firmly, center again upon the chosen constructive thought. With such cooperation as this, Nature will do her work so well that morning will find you delightfully rested.

You may wonder "What has all this to do with Psychology?" Psychology is the study of the mind and its powers. Mind is man's medium of contact with both the without and the within. Through his mind he relates himself to his environment and only through his mind can he become conscious of the power emanating from his Spiritual Center and so grow in the understanding of himself as a Spiritual being. Usable Psychology is a simple and practical instruction concerning the nature or mechanism of mind and the laws that govern it. It teaches that mind power, if understood and directed, can and will overcome

the bodily ailments caused by our own ignorance. But why continue to create unhealthy conditions that require continuous mental effort to overcome? How much better to understand the needs of the body and in this understanding, form habits that will automatically keep the body clean and healthy and free us to use our wonderful mental powers in other important fields of endeavor. A thorough understanding of and co-operation with the physical laws is the first step toward our goal of "Harmonious living through Constructive Thinking."

WHAT TO DO AND HOW TO DO IT.

Lesson Two

1. *Cleanse the lungs and purify the blood stream by taking the following exercises in front of an open window night and morning or any time during the day.*

Place the thumb of the right hand over the right nostril. Breathe slowly and deeply through the left nostril. Affirm mentally, "Breathing in health." Release right nostril and close left with middle finger. Breathe out slowly and thoroughly through right nostril, affirming mentally, "Breathing out waste." Now breathe in through right nostril, keeping left closed. Repeat "Breathing in health." Now close right nostril with thumb and release left. Exhale, mentally affirming, "Breathing out waste." Repeat until you are able to do this rhythmically for a dozen full inhalations and exhalations.

2. *Use Metaphysical Walking.*

3. To assist in the self-cleansing function of the body drink two glasses of water last thing at night and two first thing in the morning. While drinking co-operate mentally by repeating the thought, "perfect elimination."

4. *For the beginning of a perfect day go through the following routine:*

a. Two glasses of water.

b. Warm bath followed by cold shower or by letting cold water run into the tub while you splash vigorously.

c. Rub dry briskly with a rough towel.

d. Stand naked in well aired room and take following stretching exercises.

1. Rise on toes and reach toward the ceiling, head up, eyes raised, every muscle from toes to tips of outstretched fingers stretched as taut as possible. Breathe deeply. As you exhale relax into normal standing position saying aloud, firmly, "*vim!*" Repeat three times.
2. Rise on toes of left foot and reach toward ceiling with left arm, stretching whole left side. Breathe deeply. Exhale as you relax saying loudly and firmly, "*vigor!*" Repeat three times.
3. Repeat number two by stretching right side and using word, "*vitality!*"

Familiarize yourself with these movements through practice, then energetically and rhythmically go through each one at least three times. Make your voice firm and joyous. This morning routine in conjunction with the metaphysical walking will start you on your day's work thoroughly invigorated. At the end of a week you will find an amazing improvement in your general physical condition.

5. Relax both nerves and muscles several times during the day by using the following exercise:

Drop the chin forward until it touches the chest. Swing head to right with ear as near shoulder as possible, then back and to the left as far as possible, winding up in the position from which you started with the chin on the chest. You have described a complete circle with your head. Describe the circle three times to the right, then three times to the left, saying as you make each revolution, "Relax" or

"Let go" or you may use the two expressions alternately. This exercise with its accompanying thought will release the tautness of the nerves and produce a pleasant, soothing sensation throughout the body.

Always remember that every affirmation is a direct calling upon the Inner Power to come forth into manifestation through the mold of your thought.

Lesson Three

BIRD'S EYE VIEW OF THE MENTAL REALM.

"We are WHERE we are because we are what we are; and we are WHAT we are because of our accumulated consciousness."

E ARE only just beginning to realize that we are using only a small portion of our vast mental possessions. Nearly two thousand years ago we were told that we need not look outside ourselves for the fulfillment of all our needs, ". . . for lo, the Kingdom of God is *within you.*" There is, then, within every man the ability to draw upon that Inexhaustible Source of Harmony that we call Heaven. It is from this Source that we draw everything necessary for our content and happiness in our present environment. We need material things, health and the comforts that come through success and prosperity, for our physical bodies; we also need the more intangible but powerful forces of the mental realm, love and happiness, for our peace of mind. Within ourselves lies the power to call forth from the Universal Mind, or Superconsciousness, unlimited supply for all these needs. Are we not told "It is the Father's good pleasure to give you the Kingdom?" Each individual, then, according to his ability, may draw upon the riches of the Superconsciousness. We are told to "ask, seek, knock," and we are to go after what we want, but we are to go after it in the right way. What is true in civic affairs is also true in the mental realm, "Ignorance of the law is no excuse." If we do not know how to use intelligently the laws govern-

ing the mental realm we have to keep on suffering from lack and limitation until we learn our lessons through our mistakes.

As we grow in understanding of the laws governing the use of our latent mental powers so we increase our ability to draw upon the Superconscious Source. Remember, there is no limit to the supply—only to the ability to draw upon that supply; and the ability of the individual increases in direct ratio to his understanding of the mind, its powers and the laws that govern it.

First, we must learn that all three phases of mind work together for the development of the individual. We may think of ourselves as ships upon the ocean of Life. The ocean symbolizes the Universal Mind, or Superconsciousness, and the ship the individual. The engineer develops the power that drives the ship forward, but the helmsman guides and directs it—keeps it on its course. The subconscious phase of mind may be likened to the engineer; the conscious phase to the helmsman. The engineer may get up a world of steam to drive the ship onward but whether it goes on the rocks or makes its goal to a safe harbor depends upon the skillful steering of the helmsman. The subconscious phase of mind (the engineer) provides unlimited power; the conscious (the helmsman) directs that power into constructive or destructive channels of thought and so determines whether the Ship of Life makes a fair or stormy passage.

Again, these two phases of mind have been likened to a deep pool of water. The surface, fed by the rain, is like the conscious phase fed with impressions from without through the means of the five senses. The depths of the pool represent the subconscious phase of mind. The pool

is fed from the bottom with fresh water constantly welling up from hidden springs. The inflowing current represents the Superconsciousness. Some of the water from the spring is constantly rising through the depths to the surface. On the other hand, the rain that falls on the surface becomes a part of the depths. Even so the power of the Superconsciousness flows through the subconscious phase and manifests in the conscious, which, in turn, outpictures it in form. On the other hand, the impressions received by the conscious phase of mind through the five senses are passed into the subconscious phase and become a very definite part of the whole. Having fixed in mind the inter-relation of the three phases of mind, let us now consider the special attributes and powers of each. Of the Superconsciousness we need only say here that it is the Supreme Intelligence and the Source of All Power.

The subconscious phase of mind has been likened to that part of an iceberg which is below the water—the conscious phase to the small portion appearing above the surface, which is about one-tenth of the whole iceberg. This submerged nine-tenths of our consciousness presides over all of the physical processes of our bodies. It not only built our bodies in the first place, but is constantly renewing and repairing them.

Again, it is the seat of all our racial characteristics and instincts. The habits of countless individuals indefinitely repeated become a part of the race consciousness and as such are handed on to us as "instincts" through the subconscious phase of mind.

This phase is also the habit mind because it is the seat of all involuntary action. Because of the immense

scope of its involuntary activities it has to have a system of nerves of its own to operate through; this is called the Sympathetic Nervous System.

Again, it is the seat of emotions. All joy and sorrow, love and hate, greed and generosity, cruelty and kindliness are bred in the subconscious phase of mind and flow over the threshold of the conscious when aroused by external stimuli.

Here also is the seat of memory. All that has ever entered the five gates of the senses with all of the corresponding mental reactions is preserved in the storehouse of memory.

Not only is this phase of mind the storehouse of memory, but it is also the prison house of all of our repressions. The unhappy prisoners seek escape during our sleeping hours and we call this mind act dreaming. The subconscious phase of mind, then, is also the dream mind.

Last, but most important, it is the creative phase of mind. Here all the material provided by the conscious phase is related to all that is already stored in memory and through the power drawn from the Superconsciousness is eventually molded into form.

Now that we have learned something of the scope and powers of the "Submerged Nine-Tenths" let us turn our attention to that surface phase of mind with which we are all more familiar. We have likened this conscious phase of mind to the helmsman of the Ship of Life. To guide a ship on its course the helmsman must be keenly alert to his surroundings. The conscious phase of mind is kept informed of its surroundings by the five senses. It is through these five senses that all contact with external conditions is

made. The mind absorbs and acts upon all information received through the senses. Unfortunately, they do not always report accurately; again, the mind does not always interpret correctly the information they offer; consequently, many of our difficulties in life are bred in the realms of the senses.

The conscious phase of mind is the seat of that most important factor in the development of the individual—the power of choice. It is here that all mental material is accepted or rejected and that which is accepted is acted upon by the subconscious phase and eventually appears in form. One writer says, "The conscious mind decides what it wants; the subconscious mind, which is impersonal and creative, *gets it.*" Here again we see the inter-relation of the two phases of mind; the creative phase must have a pattern to work by and the conscious phase furnishes that pattern through the exercise of the power of choice.

In exercising the power of choice the conscious phase of mind brings into use all of its many faculties. The most important members of this "Faculty Family" are the following: attention, recollection, will, imagination and reason.

The conscious phase of mind is also the seat of all voluntary action. Through the exercise of the will it sends its orders over the delicate and intricate network of nerves known as the Nervous System and controls all voluntary physical and mental processes.

To summarize briefly, we are creative beings building our own lives through the power of our minds. The conscious phase of mind furnishes us with information through the senses, and through the use of its faculties exercises the

power of choice which determines the patterns by which we build. The subconscious phase draws upon its unlimited resources and faithfully expresses in form every pattern offered it. *The Superconscious (or Spirit) is the one Source of All Power.*

You and I are like the little acorn that Lyman Abbott tells about. Picking it up from the greensward and holding it to his ear, he thought he heard the little acorn say, "By and by I shall be a great tree and birds will come and nest in me; and then part of me will form the rafters over the heads of a family who will find shelter under my roof; part of me will be built into a vessel and I shall carry men across the seas." And to the question, "Oh, little acorn, can you do all this?" the little acorn answered, "Yes. God and I."

WHAT TO DO AND HOW TO DO IT.

Lesson Three

1. Memorize:

   Subconscious Phase of Mind:

   a. body builder and repairer.
   b. race mind.
   c. habit mind.
   d. seat of emotions.
   e. storehouse of memory.
   f. prison of repressions.
   g. dream mind.
   h. creative mind.
   i. seat of all involuntary action and psychic power.

   Conscious Phase of Mind:

   a. sense realm.
   b. seat of volition, or power of choice.
   c. seat of faculties.
      1. attention.
      2. recollection.
      3. will.
      4. imagination.
      5. reason.
   d. seat of all voluntary action.

2. Memorize:

   "We are where we are because we are what we are; and we are what we are because of our accumulated consciousness." The nature of our accumulated consciousness is determined by our habitual thinking.

Lesson Four

EXPLORING THE SUBCONSCIOUS.

"We lie in the lap of Immense Intelligence, which makes us receivers of its Truth and organs of its activity."—Emerson.

HE Subconsciousness has been likened to the vast undeveloped resources beneath the earth's surface. Occasionally, through the action of the forces of nature, or physical laws, there is a tremendous upheaval in which the entire character of the earth's surface becomes changed and underlying stratas of rich ores or coal or oil or even fresh gushing waters become revealed. In a similar way, through the operation of mental laws, much that lies hidden beneath the surface of the mind is oftentimes thrown up over the threshold of consciousness, working radical changes in the individual and the circumstances which surround him.

These sudden upheavals are the exceptional case. As a rule the hidden resources beneath the earth's surface are brought to light and developed through earnest and intelligent effort. The same is true of the hidden resources of man's mind.

Let us imagine a stretch of country arid and dry with poverty stricken clusters of buildings huddled together here and there in the semblance of a straggling town. The life of the town is sluggish and apathetic. The general atmosphere seems to be that of resignation to the inevitable. Now let us suppose that in the digging of a new well an artesian well is tapped which gushes forth in an unlimited

supply of fresh water. Immediately the place takes on a new lease of life. Irrigation projects are laid out. Soon truck farms and gardens are blooming everywhere and the entire surface of the earth takes on a green, prosperous appearance. Now let us imagine that in the digging of more wells a gusher of oil is tapped. Immediately a new phase of life and industry rushes in to change still more this formerly arid spot. Big business comes in, so that in addition to the prosperous looking farms the place begins to develop a busy little city, a perfect hive of industry. In developing the oil wells some natural gas deposits are tapped and so a handsome residential district is added to our busy city because now people can be provided with luxuries of heat and light. Eventually the place has its own power plant and the advantages of the varied uses of electricity. Where now is the arid, desolate, scrubby looking place of a few years back? The atmosphere is no longer that of discouragement and resignation but rather of courage and optimism. What has brought about the change? The development of hidden resources.

Our lives resemble the earth's surface with the underlying strata only awaiting development. Just as the surface of the earth changes as its hidden resources are revealed, so our lives change under the influences of our own revealed potentialities.

We are rapidly awakening to evidences of the existence within ourselves of a wisdom and a creative force which far transcends the knowledge and power of our conscious mentality. We carefully reason out a certain line of procedure, and then, under the impulse of a seemingly unaccountable urge, abandon our well laid plans and find that the urge, or "hunch," is right and has saved us from

serious difficulties. We draw a long breath of relief, and vaguely wonder where the urge came from. Something in us could solve that problem far better than we could reason it out. We suppose it was intuition, but again we feel a bit vague for we have only a hazy idea of intuition.

Sometimes when we are endeavoring to work out certain situations, long forgotten facts come clearly into mind. Perhaps we have been trying unsuccessfully for years to recall those bits of information. Where have they been all this time?

Perhaps we drive a car and find ourselves in a sudden emergency calling for instantaneous action; without thinking or reasoning we automatically do certain things with lightning rapidity and an accident is averted. We draw a long breath, and thank our lucky stars we didn't have to stop to reason out or think through that situation. Dimly we marvel at our own ability to meet the situation automatically—without any voluntary effort.

We have all had the experience of bewildered resentment—perhaps stark fear—when same part of our bodies suddenly stopped functioning normally and we became aware of intense discomfort. If the sickness or pain continued long enough we very likely acquired a lot of information about that particular part of the body and its functioning. Perhaps for the first time we began to realize the marvels of the human body and wondered what power it is that builds it, repairs it and superintends its intricate functioning. We know full well that the conscious mentality would be helpless if called upon to even compound one of the chemical formulas that go to make up the many body fluids. We conclude that some wisdom and intelligence far beyond all that we know of the conscious

phase of mind must be at work continuously in these bodies of ours.

The time comes when we begin to link these mental and physical experiences and we come to the conclusion that the wisdom and power that builds and operates the body is the same wisdom that oftentimes solves our problems by involuntary mental or physical action. In the case of the intuitive urge we become receivers of the Truth of the Immense Intelligence, as Emerson says, and in the case of automatic response in an emergency we are "organs of its activity."

The subconscious phase of mind, drawing its power from the "Immense Intelligence" has charge of the work of building and repairing the body. It is influenced, either helped or hindered, by the conscious phase. It depends upon the conscious phase to provide the physical materials necessary for its functioning, it also depends upon it to obey the laws which govern the body and its functionings, and to furnish the right mental image of a normal, healthy body. Remember, the conscious always furnishes the pattern and if the subconscious is to produce a strong, healthy body it must have a pattern to follow that is free from all tension of fear and images of disease.

Race Mind.

There is an age old discussion as to the relative powers, or influences, of heredity and environment. There are those who say "Blood will tell." In other words, that heredity will make itself apparent regardless of environment. On the other hand, many students of psychology claim that the environmental conditions of the first ten years of a child's life can successfully eradicate all in-

herited tendencies. As a matter of fact, we are dealing with two entirely different factors. Heredity is the influence of the race mind upon the individual while environment is the influence of the power of suggestion upon the individual. There should be no conflict in our minds as to the relative values of the two, but rather a realization that each plays its part in establishing a well balanced order of consciousness. Any inherited tendency toward weakness can be overcome by the constructive suggestion offered by right environmental conditions. On the other hand, wrong environment with its corresponding power of destructive suggestion may be offset by inherited tendencies of strength in the right direction.

The race mind is the sum total of the habits of thought and action of the individuals of the race. For instance, the body building phase of consciousness which we discussed in lesson two is today the product of the body building activity inherent in the consciousness of man since the very beginnings of the race. Our bodies today are very different in structure from the bodies of our prehistoric ancestors because of the effect of the race mind upon the body building phase of consciousness in the individual. As man developed his mental powers he wrought changes in environment to which, as a race, he responded both mentally and physically. Today, therefore, since the subconsciousness is also the race mind, the body building phase is influenced by the race consciousness and builds according to the present needs of the race. We no longer build for ourselves tusks, squat and massive bodies, long powerful arms and a thick tangle of hair over all as a protective covering, because the race mind has adapted itself to an environment that no longer has need of such a body.

Through the race mind the subconscious presents to us various instincts and tendencies. Chief among the instincts are those of self-preservation, expression (under this heading comes the sex instinct) and acquisition. All of these instincts can be controlled and properly directed through an intelligent understanding of subconscious power and its amenability to suggestion.

Since the subconsciousness is the race mind it has access to all of the wisdom and power of the race consciousness. The mental, or astral, realm in which it functions is a realm of vibration and knows neither time nor space. The subconscious phase in the mind of the individual has immediate access to all other minds and to all that is transpiring on this earth plane. Through the Law of Attraction it can immediately pick up that to which it is vibratorily attuned and present it to the individual over the threshold of consciousness. Very rare indeed is the individual who is able to use even occasionally this instantaneous power of the subconsciousness. This type of power comes under the heading of the Occult and its results are referred to as "Psychic Phenomena."

HABIT:

All mental and physical acts performed automatically, that is, without conscious effort, are performed by the subconscious. Such acts are known as habits. Habits are formed through repetition and once formed have been given over to the subconscious which can be absolutely depended upon to perform those acts perfectly whenever called upon to do so. For instance, we practice a difficult passage on a musical instrument and to perform it perfectly takes concentrated attention and earnest effort. After fre-

quent repetition the performance becomes automatic because the subconscious has taken over that piece of work and performs it in the effortless way in which all its work is done. Much of our routine work can in this way be turned over to the subconscious. For instance, if you are a housewife and sometimes have good luck with your biscuits and sometimes fail, you can turn your biscuit making into an effortless affair that will always produce perfect results. First work out a perfect routine, then, every time you make biscuits go through every motion in exactly the same way concentrating your attention upon your task. Be exact; work in the same place always and arrange your materials in the same way and use them in the same order. After a few times you will be amazed to find that your brain and hands will fall busily into the routine you have established and you will be quite free to be planning other important work—but your biscuits will be perfect! The same is true of any household or business task. Give it to your subconscious to do by first systematizing and then giving your undivided attention to following your set routine for a few times. Results are amazing. Remember, whether the act be destructive or constructive in nature it is all the same to the subconscious. Constant repetition of a destructive thought or act means the involuntary performance of that thought or act whenever certain conditions are furnished.

Bad habits can only be eradicated by the substitution of good habits. Too often we attempt to overcome bad habits through will power alone. We make certain good resolutions that we will never again do certain things and then we find ourselves standing amid the ruins of those good resolutions despising ourselves for our own weakness.

It has been truly said that "There is nothing so weakening to the moral fibre as a good resolution that is likely to be broken." You would not attempt to correct a repeated mistake in rendering a difficult passage of music by using will power alone—simply making up your mind that you would never do it again. You would instead practice doing it correctly. You would bring your will power to bear upon holding your concentrated attention on the task of repeating the passage accurately a sufficient number of times to entirely eradicate the mistake. From then on you would automatically render that particular passage perfectly. The same method of procedure must be followed in the eradicating of all bad habits of thought and action. For instance, if a person is addicted to gossip and desires to overcome that tendency he must bring his will power to bear on substituting several kindly thoughts for every critical thought that arises in his mind. If he verbally expresses a criticism of some person he must carry out his mental discipline by immediately following it up with a verbal expression of all the good things he knows about that person. He will find it most helpful to further discipline his mind by taking half an hour a day to write out all the good points he can think of concerning everyone of whom he has spoken ill during that day.

At one time, while I was still in school, I was much addicted to the use of slang. Reading somewhere that slang was the coinage of a bankrupt mentality I sought some way of overcoming the habit. I hit upon the idea of linking the word "Shakespeare" with the slang expressions I most commonly used. The word "Shakespeare" carries with it the powerful suggestion of grammatical, fluent and stately verbal expression. I wrote out the slang expres-

sions I wished to drop from my vocabulary and wrote "Shakespeare" ten times after each one. I did this for a number of days in succession. I found almost immediately that every time I used slang "Shakespeare" would pop into my mind. The effect was most incongruous and amusing. It was not long before the word "Shakespeare" would flash into mind in time to check the slang on the tip of my tongue. I found this a most simple and efficacious method of correction although at the time I did not realize that I was using subconscious power through the exercise of a very definite mental law.

Remember then, habit is subconscious functioning and is formed through repetition —therefore, any bad habit can be eradicated by the substitution of a corresponding good habit. The method of substitution can be worked out with a bit of earnest study of the problem and the use of the will power in concentrating the attention upon the procedure outlined.

EMOTIONS:

We have said that the subconscious neither thinks nor reasons, it feels and acts. What it feels is constantly being thrown up over the threshold of consciousness and we speak of these feelings as our "emotions." The emotional, or feeling consciousness, determines what we are outpicturing in body or circumstances. "As he thinketh in his heart, so is he." The cowardly state of consciousness filled with fear of life outpictures in the shrinking, downtrodden individual who always seems to be the butt of circumstances. The arrogant, cruel state of consciousness outpictures as the despot whose circumstances are always in a turmoil as he struggles to maintain his supremacy. The greedy, covet-

ous state of consciousness outpictures in the grasping, sharp individual whose circumstances seem harsh and unhappy. The critical, condemnatory state of consciousness outpictures in the resentful person who is always surrounded by circumstances of seeming injustice. The converse is equally true. A generous, kindly soul, or state of consciousness will outpicture a friendly person in circumstances that are usually pleasant. And so it goes—the emotional state determines the type outpicturing in body and circumstances. It has been said "I am what I think I am"; certainly what I think I am determines what I feel, and what I feel outpictures in my life. If then, I do not like what I am outpicturing I must change my state of feeling. This I can do through the power of Thought, for

"Thought is another name for Fate,
So choose your destiny and wait
For love brings love; and hate brings hate."

If I choose to think loving, kindly thoughts I will be in a loving state of consciousness. If my thoughts are violent and disagreeable I will feel hateful, and whatever I feel the creative power of the subconscious outpictures in some way, shape or manner.

MEMORY:

You have a perfect memory. Many interesting psychological experiments have proved beyond the shadow of a doubt that whatever once enters the mind through the avenues of the senses, or has ever been part of the mental processes, is forever retained in mind. It is recollection, the attribute of the conscious phase that re-collects from the subconscious storehouse of memory, that is faulty. Recollection can be trained as can all of the conscious

faculties. A long step toward improving recollection can be made by establishing the habit of thinking of the memory as being perfect and confidently expecting to be able to recall immediately any desired information. The habits of concentration, repetition and forming associations of ideas are the underlying principles of all so-called memory courses designed to improve recollection. For instance, if you want to be sure to remember a person's name, give that person your undivided attention for a moment while you repeat the name aloud; then repeat several times mentally; then try to link either the person or the name with some other idea in your mind. When you try to recollect the name the chances are the idea with which you have linked it will come to mind and help you to recall the name. This storehouse of memory is also the prison house of all of the repressions that we have been relegating to the cellars of our minds ever since our parents first said "don't!" However, as lesson eight is devoted entirely to these unhappy prisoners, their activities in our dreams and their re-education into useful citizens of our mental realm, we will not discuss this particular subconscious functioning at this time.

PSYCHIC PHENOMENA:

The subconscious is the seat of all occult or psychic power. Clairvoyance and clairaudience mean literally "clear seeing" and "clear hearing." In other words, one who is clairvoyant sees much that the physical eyes ordinarily fail to register. There is a mass of indisputable evidence that, in certain states of consciousness, vibrations of the mental realm, or thought images, become apparent to some people. These images are at times so plain that

they appear as natural to the observer as the flesh and blood people all around him. Again, the ear has been known to register sound not heard by the normal ear. Joan of Arc and her "voices" is a striking example of clair-audience. Many interesting and authentic books have been written on this subject for the person who is sufficiently interested to investigate the "out of the ordinary." The study we make in the sixth lesson of Vibration and Vibratory Law helps us to a common sense understanding of these phenomena. In our daily lives we frequently contact the more simple evidences of psychic power. Mental telepathy is one such evidence. Nearly all of us have had the experience of turning in a crowd and meeting the eye of some person fixed upon us—mute evidence that his or her thought was concentrated on us and we responded to it. Again, we have often had an impulse to telephone or write to a friend just when that friend was trying to make contact with us. Many of us have actually seen the human aura which is merely the vibration of the individual registering as color to the human eye. Many seemingly supernatural evidences will become simple scientific facts as we grow in understanding of the heretofore unfathomed marvels of the subconscious realm. Judge Troward's book "The Law and the Word" has a chapter headed "Some Psychic Experiences" that explain in a concise, logical and most scientific manner of reasoning, these appearances and activities of the psychic realm that are hidden from most of us but occasionally revealed to a few.

CREATIVE POWER:

We come now to that attribute of the subconscious that plays the most important part in the building of char-

acter and therefore in the molding of destiny. We know that we are creative beings. In this understanding we are beginning to realize the meaning of the great statement: "And God made man in his own image." We are getting away from the idea of our physical bodies as the image and likeness of God. When we image God as a Being in physical form, a sort of Superman, we have reversed the idea and are making God in the image and likeness of man! We are at last beginning to understand that the Creative Power that can produce unlimited forms is greater than the form itself. That the form only serves the purpose, for the time being, of that Creative Power in its work of developing its creation. That in us, then, which is the image and likeness of our Creator is the creative being in us which is expressing its own creative power through us, and this power is accessible through the subconscious.

The student must now have reached a point where he is at last beginning to realize the unlimited resources and power of the subconscious phase of his mind. It is upon these resources that his subconscious has drawn to create his present state of mind which, in turn, is responsible for the condition of his body and his circumstances. He knows that the conscious phase plays its part by setting the pattern of that which is to be created and the subconscious sets into motion all the vast machinery of creative power and produces the finished product according to specifications furnished. The subconscious never argues, it only accepts and produces.

Since this is a Universe of Law the creative process follows certain established mental laws. Let us consider the part played by the conscious phase of mind. We

say it furnishes the pattern. How? Through the exercise of the conscious faculties of reason, imagination, attention and will. First, through the exercise of reason the choice is made as to what shall be created. The reasoning may be weak or fallacious and so give rise to an erroneous choice. But whether good or bad, the choice is the first step in the creative process. Now imagination plays its part by visualizing and affirming the choice. Attention furnishes the quality of concentration on the choice and will power backs up the whole process. Mental functioning is so subtle that as a rule we go through this whole process without realizing the steps involved. Having set the pattern through choice, visualization, concentration and will power, this pattern is held in mind, being eventually accepted by the subconscious and expressed in form. This creative process is expressed in the following psychological axiom "That which is held in mind eventually expresses in form." Here again we see a likeness between modern and ancient wisdom ". . . . as he thinketh in his heart, so is he" is but another way of phrasing this psycholcgical axiom. When we think until we actually feel what we are thinking the thought has entered the subconscious realm through the emotions, or feeling state of consciousness, and is then in the process of being molded into form.

To sum up: the subconscious is the body builder; it is the race mind and therefore has the unlimited resources of the race consciousness to draw upon; it is the seat of habit and of the emotions; it has a perfect memory and unlimited creative power. Always remember that for all of its power it draws directly upon that *one source of all power, the Universal Mind.*

WHAT TO DO AND HOW TO DO IT.

Lesson Four

1. Furnish the subconscious with a mental image of a strong, healthy body. Visualize this healthy body.

   Memorize: (affirm repeatedly)
   All my cells are absorbing energy,
   Health and strength and new vitality,
   From the power that dwells within me.

2. Study paragraphs on habit. Follow directions and make immediate personal application by eradicating some bad habits. Start on a small one.

3. Affirm:
   My memory is perfect.
   My recollection grows better every day.
   Practice the method of concentration, repetition and association of ideas on every possible occasion.

4. Memorize:
   All power is from within. I look to my inner, higher self, the Supreme Intelligence in me, to express through me freely, fluently, in every thought, word and action. (Whenever confronted by any problem, great or small, use this affirmation.)

5. Memorize:
   "That which is held in mind eventually expresses in form."

6. Affirm:
   Myself and my circumstances are the result or outpicturing of my *habitual thinking*. I will *change my habits of thought* and so change myself and my circumstances.

Lesson Five

THE MOLDING POWER OF SUGGESTION.

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage."—Buddha.

AVE you ever looked into a person's eyes and tried to see the real person—tried to think what he is really like without his body? Have you ever thought of yourself as being the Dweller Within the Body? Have you ever really grasped the fact that you need this physical body only to relate yourself to the world around you? If you wish to convey a message to another person you must have vocal chords with which to do it. If you wish to go to a certain place you must have legs with which to walk. If you wish to maintain life in your physical body you must eat—you must have a mouth, tongue, teeth, an entire digestive system, and hands with which to convey the food to the mouth. In order to make your way around without colliding with other bodies you must have eyes with which to see. You need your ears as another means of establishing communication with your fellowmen. In other words, the various parts of the physical body are the marvelous tools with which you accomplish what you want.

At the moment of death this Inner You steps out of the physical body and leaves it behind, much as you would discard an old coat you no longer need, or as a butterfly emerges from its earth-bound shell and spreads its wings

into an entirely new world; that is, to the butterfly, for in the cocoon and chrysalis stage of its consciousness it had no conception whatever of the wondrous world of air and sunshine into which it finally flitted. Be sure you understand then that You are not your body—you simply live in it.

The next point to get clearly is this —you control and direct your body entirely by mental processes. A message is sent over the nerves from the mind before every physical act. This message may be sent voluntarily by the conscious phase of mind or involuntarily by the subconscious, but every physical act is preceded by such a mental action, or thought, and the act itself is as much like the thought as you are able to make it. For instance, the architect has a mental image of the house before he can transfer that image to paper in the form of a blueprint. The workmen have to have mental images of what the blueprints suggest before they can go through the necessary physical acts to make those mental images become a physical reality.

Every act of yours, therefore, is a direct result of a mental image, a thought, in your mind, and if you can learn to control and direct your thoughts you can absolutely control your acts and their results. You can make of your body a perfect machine, co-operating with you to produce harmony in your life, or you can make it an imperfect, faulty piece of mechanism that may be a constant source of discord. You can make your acts build success and prosperity for you, or you can let them turn your life into a dismal failure.

We know this is a Universe of Law. All laws are set in motion by the Universal Mind. Just as the Universal creates through the projection of the image in the Universal

Mind, so man creates through the projection of his mental images, or the power of thought. The subconscious, functioning under the Law of Suggestion, brings into manifestation the thought of the conscious phase of mind.

We all know the power of *suggestion.* Immediate physical results can be obtained by suggestions of either a constructive or destructive nature. Under the suggestion of self-preservation prompted by fear paralytics have been known to leave their beds and run. A telegram containing bad news can cause a healthy person to turn pale and tremble, even to faint. Acts suggesting antagonism can produce a wave of anger that will cause a purpling of the face and even a cerebral hemorrhage known as apoplexy.

Shell shock is another striking instance of immediate subconscious reaction to the power of suggestion. Stark fear fills the consciousness of the individual and over that emotion goes the suggestion of self-preservation. If a man has courage he scorns to yield to the suggestion and retreat or seek refuge in a shell hole. However, a suggestion once reaching the subconscious is always acted upon and the sense of protection craved is furnished through a peculiar form of mental oblivion to surroundings known as shell shock.

The converse is equally true—that constructive suggestion also meets with subconscious response. For instance, have you ever reached home "too tired to move" and longing for rest, and then received an invitation that filled you with delight? That suggestion of a good time meets with immediate subconscious response. You feel so full of energy that you dress and go out and become the "life of the party!"

Many a young man who has been a failure in his own home town has gone into another town and made a success—all because of the power of suggestion. At home the attitude of both family and friends constantly suggested to him all his mistakes and foolish escapades of the past. In another environment he was expected to accomplish the work he came to do; expected to take his place as a dependable citizen of the community and he subconsciously lived up to the suggestions of those expectations.

From the moment of birth the subconscious, essentially creative in its nature, acts upon suggestions in the form of ideas or impressions received from the conscious phase of mind and drawing upon the limitless Power of the Superconsciousness, or Spirit Indwelling, puts into operation forces which tend to bring into material manifestation the suggestions received. Fortunately for us the idea, or impression, in the conscious has to accumulate a certain amount of force or power before it is accepted as a suggestion. It is true that "every idle word that men shall speak they shall give account thereof," and that the vagrant thoughts that prompt those idle words have a definite influence in the molding of the character and life of the individual. But there must be a sufficient accumulation of these idle thoughts and words before they become potent factors in molding suggestion. One speck of dust may pass unnoticed, but an accumulation of dust calls for action. One idle thought or word may seem to be unimportant but an accumulation of them forms a definite power of suggestion that calls for action on the part of the subconscious.

There are two methods by which suggestion reaches the subconscious. It may travel over a single or intense emotion, such as fear, anger or joy, and drive straight

through and produce immediate response in either the mental or the physical, or in both. The illustrations previously given are good examples of this method. We have very little control over this method. Our intense moments of emotion catch us unaware and it is usually beyond our power to send through the right suggestion at these moments.

The second method of using the power of suggestion is the one we are unconsciously using all the time and can learn to use consciously—the method of repetition. *Affirmation* and *Visualization* are the two potent factors in the establishing of this method. The two go hand in hand.

Everything that becomes a state of feeling has reached the subconscious and is acted upon. It is possible to induce a feeling by persistent repetition and visualization (or dramatization) of a word or idea. You cannot say over and over the word "joy, joy, joy" and throw your shoulders back and dramatize or act out the word without getting a sensation of lightness and joy.

This same principle entered into the teaching of Jesus of Nazareth who stressed over and over again the importance of asking, believing that we receive, if we would have our prayers answered. In other words, we must act out the part of one who is now in possession of his heart's desire if we would see that desire manifested. His teaching along these lines rises superbly above all the teachings of modern psychology because he had the vision to place in the foreground what the modern teachers are too apt to place in the background—that Spirit is the motivating power that enables our minds to function in obedience to the laws that govern them.

This method of getting a suggestion through to the subconscious by affirmation and visualization has been made the keynote of what is known to psychologists as the Master Formula. You will find in various courses of study along these lines formulas for attainment that may vary in slight detail but are fundamentally alike. The simplest and most efficacious form is the following: *Physical relaxation* plus *mental relaxation* plus *visualization* plus *affirmation* plus *concentration* equals *attainment.* Complete instructions for using this formula will be found in the "What to do and how to do it" section at the end of the chapter.

Having used the formula at least three times a day, morning, noon and night, the student must back up the work he is doing with the attitude of confident expectation of fulfillment of his desire. You cannot set your consciousness expectantly half an hour a day and then bet against it the rest of your waking hours and expect results.

The most effective time of all to get a suggestion through to the subconscious is just before sleep. That thought which possesses your mind before sleep will be carried over into sleep, and, as your subconscious is always active, will be acted upon and forces will be set in motion while you are sleeping to produce its material manifestation. If it is a health problem your body builder will get busily to work—provided the suggestion reaches it. Remember, it is the isolated idea that is brought into manifestation, so if your thought has been wandering, mixed up with other thoughts, you will not receive the full measure of success, although you will undoubtedly receive some benefit. If it is a success or prosperity thought, your subconscious will work on the problem as you sleep and will

suggest to you in your waking moments, what to do, who to see, where to go, and, since it is your attractive force, will act as a magnet to draw to you conditions and people helpful in accomplishing your desire. Do not get the idea that there is any magic about this. If you want a car do not think you will wake up in the morning and find one parked under your window—you won't. But through the normal channels of your circumstances your need will be supplied in a natural way if you give the problem to your subconscious mind to work on.

Remember, the thought carried over into sleep becomes a suggestion that is always acted upon during sleep. Think what havoc we raise in our bodies and affairs when we "take our troubles to bed!"

Not only are we able to mold our own lives through autosuggestion but we are able to help or hinder others through this same power of suggestion. We can help our children wonderfully by using the somnolent method. Enter the child's room while it is asleep and quietly but positively affirm in a gentle tone of voice the condition you wish to see manifested. If the child needs to outpicture health, close your eyes and visualize it strong and energetic while you confidently affirm "You are well and strong. Your rich, pure blood is now cleansing your whole body. All waste matter is now in the process of elimination. Your whole body is functioning perfectly. You are healthy and strong." Do this with your heart filled with faith that it is the Will of the Giver of All Good Gifts that you receive when you ask with faith believing.

If you wish to correct certain points of conduct or encourage the child along certain lines of endeavor it can be

done in the same way. Spend about ten minutes in the room while repeating your affirmation in a quiet, serene frame of mind. Do not try to impose your personal will upon the child by this method. The result will only be a boomerang of some sort for you. Such a procedure is a form of mental housebreaking and always reacts disastrously upon the offender. You have only the right to help the sleeper to develop his own inner potentialities for good.

This method may be applied in helping adults also. Simply formulate your suggestion to comply with the need of the individual.

It is of the utmost importance to realize that recognition of and comment upon undesirable qualities in an individual only tends, through the power of suggestion, to accentuate those qualities. Keep telling a child, or an adult for that matter, that he is a liar, or deceitful or dishonest or lazy and you are doing the very thing to develop those weaknesses. It is as though the mind were a copper plate and suggestion the tool that engraves the picture on the plate. If a faint outline of something ugly is already engraved, every time the tool of suggestion passes over those same lines it is engraved more deeply and becomes more difficult to eradicate. Use the tool of suggestion to trace a new pattern. Affirm the opposite of the weakness mentally every time you think of the individual. Every time you have an opportunity suggest to him orally the desirability of the qualities to be cultivated and praise freely every indication of those qualities that you see in him—no matter how slight the indications may be. Remember, "that which is held in mind eventually expresses in form." Hold in mind, then, only those qualities for yourself and

others that you desire to see developed. Be strong enough in your will power to overcome the emotional tendency that craves to condemn or lament the weaknesses. Remember, that condemnation and lamentation are powerful forms of destructive suggestion; because of their emotional nature they always tend to impress more strongly upon the subconscious the very thing that is being condemned or lamented.

Now we come to the third method of suggestion which is purely mental. This form is sometimes spoken of as absent treatment. Results are accomplished by the vibration from the subconscious of the healer reaching the subconscious of the patient. These suggestions can be sent at any time, but are always more effective when both the patient and the healer are in a passive state, so the best time for this kind of work is late at night and early in the morning. This method is based upon the action of Vibratory Law. Every individual has a certain rate of vibration which is established by his mind. It is through the vibrations emanating from his mind that the healer is able to help the patient. First he prepares his mind by becoming perfectly passive and then fills it with the constructive image and sends the strong mental suggestion of that image to the patient. Even if the patient is physically and mentally active he will be helped somewhat for it is the subconscious that catches and holds the vibration of the suggestion, not the conscious. Our next lesson on Vibratory Law will make clear many questions that might arise at this point.

Many people live in fear of destructive mental suggestion. The possibilities of danger along this line have

been greatly exaggerated. In the first place, the sender must be in a relaxed, passive condition with his mind focused on the desired image. A wise Providence has provided that all constructive thoughts are relaxing in nature and so lend themselves to this work, while all destructive thoughts are tense in nature and tension of any kind always creates a mental tie-up, so preventing the passive condition that is absolutely necessary to success. Again the degree of success is in direct proportion to the sender's recognition of his Oneness with the Source of the Power he is using, and destructive thoughts absolutely blot out that sense of Oneness. "But," you may say, "if my enemy is hating me and willing me harm won't I be affected?" Only if you are hating him in return. Destructive thoughts tune in only with similar destructive vibrations and if you are vibrating to constructive thoughts you will be unharmed. It is not so much the evil in a man's heart that harms another; it is the other's fear of the power of the evil thoughts directed against him that does the harm. Men have hounded others into states of nervous collapse through making threats that they had no intention of carrying out. The threats were harmless, but the fears that they generated in the minds of the victims were deadly.

We have within ourselves protection against all destructive suggestion; it is very simple — just using the power of constructive suggestion to overcome our fears and our weaknesses. Remember that the spoken word carries the power of suggestion of the thought that gives it form.

"Words are great forces in the realms of Life.
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.

When love, health, happiness and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
Then nestle down within our homes to stay.

Who talks of evil conjures into shape
The formless thing that gives it life and scope.
This is the Law; then let no word escape
That does not breathe of everlasting hope."

—*Ella Wheeler Wilcox.*

WHAT TO DO AND HOW TO DO IT.

Lesson Five

Memorize:

a. The creative power of the subconscious operates under the Law of Suggestion.

b. The conscious suggests and the subconscious creates according to the pattern of the accepted suggestion.

Memorize:

a. To reach the subconscious a suggestion must be a single idea and intense in its nature.

b. There are two ways of getting the single, intense idea through to the subconscious:

1. Over the wave of an emotion.
2. Through repetition.

Use the master formula in the practice of method number two.

1. Physical relaxation.
2. Mental relaxation.
3. Visualization.
4. Affirmation.
5. Concentration.

equals *attainment.*

Use of formula:

1. Sit erect with base of spine against back of chair, feet lightly on floor, hands relaxed on lap with palms up. Close eyes.

2. Breathe deeply and rhythmically several times thinking, "Relax, relax, let go."
3. Visualize desire.
4. Affirm possession of the desire in positive tone of voice.
5. Concentrate on visualization of the desire fulfilled.
6. Train thought and word to express confident expectation of fulfillment of the desire.

Above all, bear in mind the nature of the Power upon which you are drawing in this creative process and be sure the desire of your heart is unselfish and injurious to no man. He who would use his creative power selfishly or to harm his fellows finds that he has created a "Frankenstein Monster" that turns and rends him; he is destroyed by his own works. This is a natural out-working of the Law of Cause and Effect, or, as the New Testament terms it, "sowing and reaping."

Lesson Six

THE HUMAN MAGNET AND VIBRATORY LAW.

". . . I stand amid Eternal Ways
And what is mine shall know my face.

* * * *

The stars come nightly to the sky
The tidal wave unto the sea,
Nor time, nor space, nor deep, nor high,
Can keep my own away from me."

VERYTHING in the Universe is in vibration. This was a matter of mystic knowledge to the Sages of old who taught that the Universe consisted of Number and Motion. Modern science today verifies their findings when it says that the nature, or form, of every substance depends upon its atomic structure and rate of vibration. Electrons are whirls of energy or modes of motion of an all permeating ether substance. The number of these whirls of energy, or electrons, in the atom determines the nature of the atom. The atoms are held together in a certain rate of vibration, and this vibration plays its part in determining the physical form. For instance—ice, water and steam all have the same atomic structure, that is, the same number of electrons to the atom. But when held together in a certain rate of vibration the result is ice, a solid substance. If the rate of vibration is increased the ice becomes water, a fluidic substance. If the vibration is raised still more the water becomes steam, a gaseous substance, and passing into the atmosphere is no longer visible to the eye. However, there are just as many

atoms of H_2O in existence as there were in the beginning, but by changing the rate of vibration we have caused a so-called solid substance to disappear.

All solid, liquid or gaseous substance, then, varies only in atomic structure and rate of vibration.

There are some intangible forms of physical embodiment that have no atomic structure and depend for their existence solely upon waves of vibration in the all pervading ether substance. Just a word about this ether substance—science describes it as an intangible, formless substance permeating all space. Space does not mean "emptiness" for all matter occupies space and the ether substance permeates all matter. It serves as a medium, or carrier, of vibratory waves. A radio set shut in a sound-proof vault or stationed in the bowels of the earth receives instantaneously messages broadcast from any distance, proving that the vibration of sound travels through the ether substance.

To return now to the subject of those forms of physical embodiment that owe their existence to vibration alone —light, color, heat and sound are chief among them. In this enlightened age libraries are filled with books that present these matters in a simple form to the lay mind. For our immediate purpose, we need only note that the human eye registers only a very limited range of the vibrations of light and color, and the ear an equally limited range of the vibrations of sound. The X-ray and radio have proven the limitations of both eye and ear in registering these vibrations that are everywhere present in the ether substance. Many so-called psychic experiences may be attributed to the registering upon eye or ear of vibrations not ordinarily accepted. Such experiences are due to a change in the vibra-

tion of the individual which enables him to receive temporarily a broader range of vibratory waves.

A very simple illustration has been frequently used to show the changes in form, or appearance, brought about by a change in vibration. Imagine a slender metal rod securely fastened at one end. Now imagine it vibrating and controlled by a device that can speed up the rate of vibration. At first the vibration is evident to the eye, then, as it is increased, the rod seems to be motionless but a faint humming sound is heard. As the vibration increases still more a sensation of heat is felt. Soon, under the increased rate of vibration, a red glow appears. We have experienced sound, heat and color as a result of vibration.

Just as everything in the physical realm is in a rate of vibration, so also is everything in that mental realm in which the mind functions. After proving that light and sound travel in vibratory waves, science proceeded to prove that thought travels similarly. Judge Troward speaks of Dr. Baraduc's biometer that registers the strength of thought vibrations. There are various other delicate instruments that indicate that the mental body, or mind, sends forth into the ether substance vibratory waves similar in action to electro-magnetic waves. That is, they emanate from the individual in much the same way as ripples form on the surface of still water into which a pebble has been dropped. The ripples form a series of ever-widening circles of vibratory waves in the ether substance. The force of the waves depends upon the strength and power of the thought that starts them into motion.

Every individual has his own rate of vibration. His physical and mental bodies both contribute to the establishing of his general vibration. This vibration is constantly

emanating from him and is known as his aura. Occasionally we find people who are able, under certain conditions to see the human aura with the naked eye. This occurs when they are concentrating their attention upon some individual with whom they are, for the time being vibratorily attuned. Science has now perfected a mechanical device which transforms the vibrations of the human being to a rate of vibration discernible to the eye—just as the radio transforms the vibrations of sound in the air about us to a rate of vibration which registers on the human ear. The aura, which is the sum total of the vibratory waves emanating from the human being, shows through this instrument as color. The general color of a person's aura depends entirely upon the kind of mind he has. We are told that a savage has a murky red aura while a highly intellectual person has a pale yellow aura. Under stress of emotion the predominant color of an aura will become shot through with the color produced by the vibration of that particular emotion. For instance, a pale yellow aura will show flashes of red when the individual is suffering emotions of anger or hate. The fact of the existence of an aura entirely surrounding the human body and the fact that this aura changes color under the stimulus of emotions is proof positive that thoughts send out actual vibratory waves. The aura can be seen for a distance of from ten to eighteen inches from the body, then the vibration becomes too delicate to be seen by the human eye, but from thousands of experiments made by those who are devoting their lives to this research work we have every reason to believe that thought vibration travels around the world instantaneously. It is but a degree more marvelous to contemplate than the vibrations of light and sound.

Those who have made a study of thought vibration tell us that all destructive thoughts—hate, jealousy, anger, worry, fear and the like—have a low rate of vibration. All constructive thoughts—joy, love, kindliness, generosity, courage and their kind — have a high rate of vibration. Similar vibrations attract and intensify each other. A note struck on a piano will start a vibration which may produce a sound from a bit of glass in a chandelier which is vibratorily attuned to it. In much the same way the vibrations of our thoughts tune in with similar vibrations and act as magnets in drawing to us the forces with which they are attuned. We are living and functioning mentally in an atmosphere filled with all sorts of thought vibrations. Just as the atmosphere around us is filled with a myriad of vibrations of sound which we do not hear until we tune in with them through the medium of a radio, so the same atmosphere is constantly filled with the vibrations of myriads of thoughts which we do not contact unless we tune in with them through the medium of our own thoughts. When we are filled with gloom we not only lower the vibration of the whole body but we send that low vibration into the thought charged ether substance around us and attract to ourselves everything with which it is attuned. When we are filled with joy we raise the vibration of our bodies and send forth a vibration of joy that acts as a magnet in drawing to us similar vibrations.

Why is it animals show friendliness to some people and hostility to others? Why do babies go to some people and not to others? Because of vibratory attraction. Animals invariably sense and respond to the vibration of a lover of animals. Babies have no way of forming opinions. They know whether they like or dislike a person by the

vibration which they sense in that person. For that reason they will go to some and not to others.

Our sensitivity to the thought vibrations all around us accounts for many things that we have heretofore been unable to explain. For instance, you may frequently have had premonitions of disaster, but they have passed without any untoward event happening. You wondered why you felt that way — undoubtedly the answer is that you had tuned in on some other person's disaster. Some thought in your own mind was of a rate of vibration that tuned in on the unhappiness of grief emanating from some other mind. The same is true of the unaccountable sense of exhilaration you sometimes experience.

To some people this is an unwelcome thought—that we are functioning mentally in an atmosphere charged with the vibrations of the thoughts of others. They seem to feel, like Little Orphan Annie, that the "Gobble 'uns 'ull git you, ef you you don't watch out!" Not at all. Just as long as your own thoughts are wholesome, normal and constructive you need never fear that you will suffer any injury from any destructive thought vibrations. What has protected tyrants of all ages from the concentrated hate directed against them? Their own inflated egotism. They were functioning in a vibration of self-adulation and conscious power that was impervious to any vibration of hate or ill will directed against it. The dominant vibration of such a personality is so attuned to success and power that it draws to itself, as a magnet draws iron filings, only vibrations that make for increase of power.

It is true that if your thoughts are of a destructive nature you are in danger of tuning in on similar vibrations. If you are filled with fear or worry, you will surely be-

come a magnet for something really worth worrying about. If you are filled with dislike or envy it won't be long before you will be wondering what you have ever done to make people show so little consideration for you and treat you so badly. Through the attractive power of the vibrations you are sending out you actually draw to yourself forces that materialize in your circumstances as harmony or inharmony. Circumstances are just what the word means, "that which stands around," and the creative power of the subconscious produces these circumstances. The vibration of the suggestions accepted by the subconscious determines the nature of that which is drawn to us and becomes incorporated in our circumstances. You may say that you do not see how the vibration of your mind could draw to you a bank failure or a fire. Remember, everything that happens in the physical is the result of the operation of some mind. The bank wouldn't have failed if certain minds had not acted in a certain way. There never could have been a fire but for some combination of circumstances indirectly brought about by human minds. Every disaster, actual or impending, has its own rate of vibration which is the aggregate of the vibrations of the thoughts which brought it to pass. Everything in our circumstances now is ours because we have vibratorily tuned in with it in some way or other. If we would change our circumstances we must change our vibrations; if we would change our vibrations, we must change our habits of thought. If we are feeling unappreciated or misunderstood we must stop thinking of ourselves and quietly but persistently begin to express, more and more freely, appreciation of those around us. No matter how badly we think they are treating us, we must wipe that off the slate and

set ourselves to finding something to appreciate in them and then express that appreciation freely and constantly. Do you see the point? By looking for something to appreciate in others and then expressing it we are sending forth a vibration of appreciation and must of necessity begin to attract to ourselves that which we are vibrating.

If we think we are misunderstood we must put ourselves in the attitude of mind of trying to understand the other fellow. If we are lonely and craving friendship we must radiate friendship to every one we contact in our day's work; notice people we never saw before; speak to the elevator boy and the newsboy, if it is only a friendly remark about the weather. If we think of ourselves as friendly toward every one we will soon attract to ourselves the interest and friendship of others as surely as filings are drawn to the magnet.

If there seems to be discord in your home, think "harmony" every time your thoughts turn to it. When you place your key in the lock claim confidently: "This is the abode of harmony." As you walk through the rooms let your thought be: "Harmony reigns here." Sing a little song of harmony, harmony, harmony as you straighten up the rooms or go about your various duties. What you establish in your consciousness you will vibrate and what you vibrate you will draw to yourself in kind.

Remember then, your circumstances are but the physical evidences of your vibratory contacts. To change your circumstances, change your vibration. To change your vibration change your habits of thought, and to successfully change your habitual thinking call upon that Supreme Intelligence within to guide and direct your thought, word and action.

WHAT TO DO AND HOW TO DO IT.

Lesson Six

1. Memorize:

   a. Ether substance is that which permeates all space and acts as carrier for vibratory waves.

   b. Every thought sends its vibration into the ether substance and attracts similar vibrations.

2. Memorize:

   a. My aura is my individual vibration.

   b. I can change my vibration by changing my thoughts.

3. Memorize:

   I am in tune with the Infinite;
   I vibrate with health;
   I vibrate with strength;
   I vibrate with joy and abundance of good.

Lesson Seven

THE TRAFFIC LAW OF LIFE'S HIGHWAY.

"As was the sowing so the reaping,
Is now and evermore shall be.
Thou art delivered to thine own keeping,
Only thyself hath afflicted thee."

—Kipling.

E ARE all travelers upon Life's Highway and the nature of our progress depends upon our obedience to its Traffic Laws. When, through ignorance or willful disobedience, we violate a law, we find ourselves thrown under the Wheels of Circumstances and we emerge bruised and battered from the experience.

The most important traffic law of Life's Highway is the Law of Action and Reaction, or Cause and Effect. Theology terms it Sowing and Reaping. We find this law operative in both the physical and mental realms. For every action there is a corresponding reaction; every effect is the result of a previous cause, the cause being the action and the effect the reaction to the cause. Science teaches that an action and its corresponding reaction are always equal in strength or power. Mathematics, physics and chemistry and other sciences are constantly furnishing proof of the exactness of the law of action and reaction in the physical realm. Again we find that what is true in the physical is also true in the mental—every effect has its cause; every reaction is the indubitable result of a certain action. Once more we find an inter-relation between the physical and the mental

in the operation of this law. We get mental reactions from physical acts and physical reactions from mental acts. For instance, a blow will arouse anger, a caress will stir affection. The anger and the affection are mental reactions to the physical acts. The converse is equally true, mental acts produce corresponding physical reactions. Anger results in a blow—affection in a caress. It has been shown by laboratory experiments that the digestive process in a kitten that has just lapped up a saucer of milk will immediately cease its functioning when a dog is introduced into the laboratory. The X-ray shows the milk balled up in a curd in the stomach and only after the kitten has become calm is the digestive process resumed. The mental action of fear produces a physical reaction in which poisonous toxins are generated in the body fluids which eventually manifest physically.

It was from the realm of nature that the Great Teacher drew His illustrations of this law. He talked of sowing and of reaping. He made it plain that we reap only that which we sow. Again, he illustrated this same law when he pointed out that we do not gather grapes of thorns or figs of thistles. In other words, the effect must be of the same nature as the cause.

As we begin to understand the infallibility of the law of action and reaction, or cause and effect, we begin to realize that there is no such thing as luck or chance.

"Nothing comes by luck or chance,
There's no effect without a cause.
The very seeds the farmer plants
Produce their kind through natural laws."

Our own seeds of thought, word and action planted in

this garden of Life produce their kind according to the working of natural law.

It is difficult, even impossible at times, to trace effects to the causes which produced them. It is much easier to believe ourselves victims of "circumstances over which we have no control;" that a jinx is camped on our trail; that we are unlucky and that the other fellow gets all the breaks! If we have even a glimmer of understanding of vibratory law with all its intricacies—and we should have if we have given time and thought to Lesson Six—we will realize that from our own mental bodies emanates the vibration that attracts to us everything we experience, both good and bad. If we are reaping a harvest of disaster right now we may be sure we sent forth a mental vibration that planted the seeds of that disaster at some time. There is no time limit between an act and its corresponding reaction in the mental realm. Sometimes an act will bring an immediate reaction. Again, an act may be like a tiny seed that, falling on fertile soil, develops rapidly, but falling on unfertile soil develops very slowly. In a state of slow development it puts forth roots one by one in the dark, then pushes above the surface and grows slowly leaf by leaf, until in the course of time—it may be years—the ripened fruit appears, and we who have forgotten, or never even realized, the planting of the seed stand appalled at this seemingly sudden fruiting. Great oaks from little acorns grow, and they will grow even if the acorn be forgotten. And so daily, from the time we open our eyes in the morning until we close them at night we are sowing, through thoughts, words and actions, seeds which grow rapidly or slowly in the Garden of Life and bring to us sooner or later an absolutely just harvest.

Sometimes it is hard to believe in the exactness of the law. We see some man who has built a fortune on ill-gotten gains who seems to prosper in every way, and we think bitterly that it does not pay to be honest and square when a man who is notoriously crooked has everything his heart desires. But has he everything his heart desires? If we knew the whole story we would probably find that the money from his ill-gotten gains is literally all he has. The loss of a loved one, inharmony in the home, bred of conditions caused by the money itself, may actually make him the unhappiest of men. We are not always able to judge the true state of affairs by the outer appearance. Again, it is sometimes difficult to tell by looking at a plant just what the fruiting will be. Sometimes the most flourishing looking plants bear the smallest and most bitter fruits. "The mills of the gods grind slowly, but they grind exceeding small"—the law is absolutely exact and sooner or later the harvest shows forth the nature of the seed and the way it has been tended.

Many of us believe that the mental body is in the process of evolution, bringing with it to the earth plane a state of consciousness that is the accumulation of effects due to past causes. This theory offers explanation for the inequalities of birth. The babe born in circumstances of sin, disease or squalor is considered to be a soul incarnating in that situation because it is now reaping a previously sown harvest. The same is true of the babe born into circumstances of health, moral integrity and culture. The incarnating soul is reaping what it has sown. To put it in another way, both souls are justly heir to surrounding conditions at birth because they are vibratorily attuned to those conditions through their own accumulated conscious-

ness. All through the years of their existence here they are still functioning under the same law; determining for themselves, every step of the way, what future harvests shall be. Their own actions determine whether they shall rise above surrounding difficulties or go down under them; whether they shall improve opportunities offered or through misuse of opportunities bring about reactions that spell disaster.

Many people have the fatalistic attitude toward the Law of Action and Reaction. They say, "Oh, well, it's done now and I cannot undo it"—and then lie down under the burden, filled with regret or shrinking with dread of what the result may be. We get what we expect in this life; it is a psychological truth that *expectation tends to express in manifestation*, so if you are looking forward with fear and dread and expecting dire results from some of your actions you will in all probability get all that you expect. But if you realize you have made a mistake, acknowledge it, and set to work to remedy it to the best of your ability, you have gone a long way toward counteracting the reaction. If, in addition to this, you learn the lesson that the experience has to offer you so that you will never repeat that mistake, you are likely to derive more benefit than suffering from the act. If, then, you have planted some seed in ignorance or carelessness and are now reaping some totally unexpected harvest of thistles and thorns, do not lament and lie down under the burden. Meet it fairly and squarely, turn it to advantage by learning the lesson of the experience and so save yourself trouble at some future time.

One of the commonest reasons for unhappy, discordant circumstances is that half the world is trying to get

something for nothing. Some people's ideas of success seem to be to get something away from someone else without paying full value for it. This is not according to the law. It has been said that the Economics of God are very simple, you get just what you earn, and you are required to pay in full for everything you get. Success never consists of getting something for nothing. It may seem sometimes as though a person gets something without paying for it, but perhaps he has paid in years gone by, somewhere, somehow—or possibly he will have to pay later and in a way that will make him more unhappy than if he had earned it at the time. We do not always pay the one from whom we receive, but somewhere, sometime, somehow we pay for everything. For instance, I remember some years ago hearing a father make the statement that no child can ever repay the care, the trouble, the work it costs its parents. His eldest son, a family man, answered quietly, "Oh yes, we pay in full, father. We pay in bringing up our own children." The law of action and reaction always brings us just compensation but it is not for us to say how and when it shall work. Be sure it does work, perfectly, and if we would avoid unpleasant boomerangs in the future we must give freely and gladly, every step of the way, full measure for what we receive.

Think of the soul, or subconscious, as did "Eben Holden"—as an automatic register that shows just where we stand. Today's register shows Life balanced to *date*; let us today, tomorrow and the next day register only such acts as will bring home to us reactions of joy, love, harmony, self-respect and the respect of our fellowmen. Emerson says, "The way we live today determines our tomorrows."

WHAT TO DO AND HOW TO DO IT.

Lesson Seven

1. Memorize:
   a. For every action there is a corresponding reaction and the two are equal in power.
   b. I guard my thoughts, words and actions; expressing only that which I desire to see reproduce its kind.
2. Affirm:
   a. The Supreme Intelligence within reveals to me the lesson of every experience.
   b. I make of circumstances stepping stones to higher things.
3. Dwell in thought upon Emerson's statement, "We are our own ancestors." Think on the statement, "Things do not happen; they are pushed from behind."
4. Memorize the following quotation:

   "All life is giving and receiving.
   He who gives most receives most.
   He who gives and receives most, lives most."

Lesson Eight

DREAMS — REPRESSIONS — COMPLEXES.

"I am the worm that dared to dream a dream beyond belief;
I am the worm that made me a bed and lay in a silken sheaf.
I dreamed it deep and I dreamed it true that a worm might rise and fly—
That I might awake a flying flower in a blowing heaven of sky."

—Mary White Slater.

E HAVE spoken of the subconscious as the submerged nine-tenths; that phase of mind that is always active beneath the surface of the conscious. Certain functionings of the subconscious seldom, if ever, become known to the conscious. There are other functionings, however, that lie so close to the surface that we are constantly aware, or conscious, of their activities. We are aware of the ebb and flow of emotions; through our dreams we know of subconscious activity during sleep; we are constantly drawing upon, or re-collecting, from the storehouse of memory. All of these subconscious functionings are so close to the surface that we speak of them as operating at the *threshold of the conscious.*

The "threshold of the conscious" is spoken of in some schools of psychology as the "subjective mind"—that phase where conscious and subconscious blend. It is the seat of all actions which are both voluntary and involuntary; the seat of emotions and repressions, the storehouse of memory and also the seat of all dream activity. Because of the in-

terrelation between the phases of mind there can be no sharp line drawn between the conscious and the subconscious. Let us use the rainbow as an illustration. It is impossible to draw a line between any two colors in the rainbow. For instance, while you can definitely distinguish the red and the orange, you cannot say where the red leaves off and the orange begins. There is a place where the two colors merge, and this merging place may be likened to that phase of mind between the conscious and the subconscious that we call the "threshold of the conscious." This phase of mind is also protective in its nature. During the process of evolution of mind it became necessary to protect the subconscious from the influence of outer stimuli to the extent that its creative work might not be interfered with directly. Only indirectly, through the power of suggestion, is it helped or hindered by the conscious. Every suggestion must pass through this protective phase before reaching the subconscious. Here in the "storehouse of memory" it is linked up with previous suggestions and either intensified and sent on its way or weakened and diverted from its course. In this latter event it sinks into the "storehouse of memory" and may, at some time, become dream material and reappear in symbolic form. Only two types of suggestion journey through and reach their destination; first, the type that cleaves its way directly through when a surge of emotion throws wide the portals of the subconscious; second, the type that gathers around it in the "storehouse of memory" everything akin to itself and forms an invincible army that marches straight through and gains its objective. This latter type of suggestion is the one set in motion through the method of *repetition*. Every repetition is a unit added to the army that will event-

ually reach the subconscious through the subjective, or protective, phase of mind which we are calling the "threshold of the conscious."

At this threshold stand many imprisoned desires clamoring for freedom of expression. These prisoners are the innumerable repressions accumulated all through the years from earliest childhood. A repression is an idea or desire that has been refused expression. There are two types of repressions. The first is formed through repressing an inner yearning or urge that is of the nature of an inherited tendency. Environment may seem to necessitate the repressing of such a tendency. For instance, a yearning for artistic expression through the mediums of drama, art, music, or literature may be strictly repressed in a puritanical or scientific or business environment.

Charles Dodgson was a striking example of a man laboring under this type of repression. He was the son of a clergyman of Cheshire, England. He became a renowned mathematician and author of mathematical treatises. His was an orderly life conducted along the line of certain routines, rut-like in its exactness and dry as dust in its little daily cycle. When he was about thirty-three years old a book appeared that swept England by storm and almost immediately circled the globe. A book that appealed to young and old alike with its subtle sense of fun, its intimate understanding of the child mind and its delicate, charmingly quaint, imaginative quality. The book was "Alice in Wonderland" by Lewis Carroll. It is almost impossible to imagine a cut-and-dried mathematical mind conceiving all the delicious nonsense of that realm into which Alice stepped when she went "through the looking-glass

backward," and yet, Charles Dodgson and Lewis Carroll were one and the same. Psycho-analysis claim that the several books of phantasy that he wrote were an escape valve for a fertile imagination that, if rigidly repressed, would have had a most undesirable effect upon the mind and body of Charles Dodgson.

The second type of repression is caused by the checking of the emotion or desire aroused by external stimuli. We started acquiring this type of repression during our early childhood training. Our neighbor's fruit was luscious and tempting. It aroused in us the desire of possession, but our elders said, "Don't touch." Possibilities of punishment aroused the desire to deceive. Again we were admonished, "Don't lie." In the course of time our conscience became the mentor and we have "don'ted" ourselves all through the years. While it is true that in our modern civilization we cannot express freely many of our perfectly natural instincts, nevertheless, we have made the mistake of consistently repressing rather than re-educating these instincts and so created for ourselves a host of unhappy prisoners.

These prisoners of the mind must have an outlet for their activities, otherwise they would keep us in a serious state of mental upheaval. They find this outlet during sleep. When we sleep we dream. We may not remember upon awakening that we have been dreaming, but every sleeping moment has been proven to be a dreaming moment. We only sleep that we may dream, for a dream is but the activity of mental prisoners temporarily freed from the bondage imposed by the conscious phase of mind. When the conscious is "off the job" the prisoners at the threshold

of the conscious run riot. The language of this protective phase of mind is symbolical. For that reason it is difficult to interpret dreams accurately. But if the student will remember that the action of every dream is the expression symbolically of groups of ideas or desires of the subconsciousness he may receive some indications of the state of his own mind that will help him toward a better understanding of himself. Experts in dream symbology tell us that certain animals symbolize certain human attributes; that a babe or young child indicates the birth of a new state of consciousness; that death symbolizes a desire to be rid of some certain bondage and the person who is dead in the dream symbolizes the character or nature of the bondage. For instance, a young woman dreamed several times of the death of her mother. She was much terrified for she and her mother were alone in the world and devoted to each other. As a matter of fact, her devotion to her mother was causing her to repress a subconscious desire for love, marriage, children and a home of her own. She was subconsciously desiring an end to existing circumstances, symbolized in the dream by death. Her mother, in the dream, symbolized the cause of her bondage to the circumstances from which she craved her freedom. So, although her mother was the dearest person in the world to her, the desire for freedom, rigidly repressed, outpictured itself in her dreams as the death of her mother.

So far in this lesson we have learned that the protective phase of mind that lies at the threshold of the conscious is peopled with mental prisoners that receive an airing when they express themselves symbolically as dreams. Most of them, finding sufficient satisfaction in this mode of expression, never make themselves known to the waking

conscious mind. All repressions, however, are not so easily satisfied. We may have certain strong ideas or deep desires that we find occasion to repress over and over again. Such unexpressed desires become intensified each time they are repressed and we have what is known as a complex. *A complex is a group of ideas emotionally bound*, and is the seed of a weed that may bear many unlooked for harvests of discord in both mind and body. A complex is emotional in nature, and all emotional states seek satisfaction by drawing to themselves everything that is of similar vibration. This accumulated power, rigidly repressed, may be likened to a dammed-up stream—sooner or later the force behind the dam will break over and sweep everything before it. On the other hand, the water may be directed into channels wisely provided and serve a constructive purpose. Another good illustration is that of a boiler in which steam is generated. Unless a suitable vent is provided the accumulated pressure of the steam will eventually wreck the boiler. Many a man's life has been wrecked through the overwhelming violence of a long repressed emotion bursting into action when least expected. An intelligent understanding of his own mental make-up and a consequent re-directing of the stored-up energy would have prevented the cataclysm.

There are many types of complexes. The most common types are the injustice complex (which is fed by every impulse of self-pity), the inferiority complex and the host of complexes that have their origin in fear. These fear complexes are known as phobias. Some of the most common phobias are those concerning spiders, snakes, lightning, some particular kind of disease, old age, poverty and death.

There are certain symptoms that indicate the existence of these most common forms of mental tie-ups. A person suffering from an injustice complex will be filled with self-pity, eaten up with criticism and condemnation and very possibly thirsty for revenge. These destructive emotions are very apt to outpicture physically. Have you ever noticed that people who think themselves badly treated are very prone to nervous exhaustion or general debility? They are, as a general rule, the "ailing" sort. If the physical is strong enough to resist the devastating effects of these destructive emotions you will find them outpictured in circumstances. The subconscious magnet, charged with resentment and self-pity, will draw to the individual snubs, slights and manifold "hard knocks" without any apparent reason. It makes no difference whether the sense of injury has any just foundation or not—the cause may be real or fancied, but the effect is the same upon the individual. A person may commit an act against you that may wreak havoc in your life, but a far greater havoc is wrought in mind, body and affairs by your own destructive mental attitude toward the person who injured you. Again we can discern a deep understanding of the laws that govern the human mind in the admonition of Jesus to love our enemies. We have considered that it was the enemy he had in mind. Not at all. It is absolutely necessary to the general well-being of the individual that he harbor no animosity in his heart toward any one.

The inferiority complex is nearly as prevalent as the injustice. Most of us are unaware of its existence in our minds until we are placed in some set of circumstances in which we feel awkward or embarrassed and find that we

say and do things that under ordinary circumstances would be utterly foreign to our mental make-up. On the other hand, many people are actual sufferers from this type of complex and show it very plainly. Timidity, obsequiousness, self-depreciation, lack of confidence and lack of sociability may all be indications of an inferiority complex. Blustering, boasting, bullying and showing-off are also frequently strong indications of the same mental tie-up. In the latter case the unfortunate is all unconsciously making an endeavor to resist the sense of inferiority and the result is what is known as "over-compensation." The coward becomes a bully, the weak character blusters, the failure boasts and the timid soul gets "smart Alecky."

The axiom "*that which is held in mind eventually expresses in form*" explains the effect of hidden complexes on the mind, body and circumstances of the individual. Every complex represents a store of repressed, or dammed-up, energy which can be redirected by thought action into channels of expression that will be constructive rather than destructive in nature. The working principle of psychoanalysis teaches us how to go about this work of mental reconstruction.

WHAT TO DO AND HOW TO DO IT.

Lesson Eight

Take several periods for self-analysis before proceeding with the next lesson. Let the following outline be your guide in your self-questioning.

1. Do I need freedom from an *Injustice Complex?*
   a. Am I sorry for myself?
   b. Do I think others take advantage of me?
   c. Do I relate my woes to all who will listen?
   d. Do I make mountains out of mole hills?
   e. Am I looking for sympathy?
   f. Am I revengeful?

2. Do I need freedom from an *Inferiority Complex?*
   a. Am I lacking in self-confidence?
   b. Am I unsociable?
   c. Am I obsequious? Am I a "yes" man?
   d. Do I depreciate myself?
   e. Do I bluster, boast or "show-off"?

3. Do I need freedom from *Fear?*
   a. Am I unreasonably afraid of any animals or insects such as dogs, cats, mice, snakes or spiders?
   b. Am I afraid of any person?
   c. Am I unreasonably afraid of poverty, old age or death?
   d. Am I superstitious?

Memorize:

Every complex represents a store of repressed or

dammed-up energy which can be re-directed by thought action into channels of expression that will be constructive rather than destructive in nature.

The following poem will help you in your self-analysis:

Do you seek to know the reason
  Why you are unhappy within?
Do you really try as the days go by
  That riddle's clue to win?

If you do, and will answer fairly,
  Honestly, frankly and true,
The questions here, just a few and clear,
  You may get acquainted with *You.*

Do you revel in self pity?
  Do you often your woes relate
To anyone's ears and then shed tears
  At the harshness of your fate?

Or do you cheerfully muster
  A smile for the world to view,
And answer, quick, to Harry and Dick
  "Just fine, old boy, how are you?"

Do you groan beneath a burden
  That is rightly yours to bear?
In the Game of Life, as husband or wife,
  Are you gladly doing your share?

Do you laugh when another chap stumbles?
  Do you push or pull when he slips?
Though the end of the game be failure or fame
  Do the same words pass your lips?

Do you deem it weak to be Godly?
Is your goodness more than a show?
Do you honestly love your God above
As your brother here below?

Ask of yourself these questions
And honestly make reply,
If you would win for the *You within*
True joy as the days go by.

—*W. C. W.*

Lesson Nine

THE WORKING PRINCIPLE OF PSYCHO-ANALYSIS.

"I have to live with myself, and so
I want to be fit for myself to know.
I don't want to stand with the setting sun
And be ashamed of the things I've done;
I don't want to keep high on the shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking that no one will ever know
The kind of person I really am.
I don't want to cover myself with sham—
But in this struggle for fame and pelf
I want to be able to like myself.
For I never can hide myself from me,
I see what others can never see;
I know what others can never know;
I never can fool myself,—and so
Whatever happens, I want to be
Self-respecting and conscious free."

(*Author unknown*)

HE quickest and surest way to free the mind from any kind of a mental tie-up known as a complex is through the medium of psycho-analysis. Psycho-analysis is the "short cut to a balanced consciousness."

In recent years it has become a fad to become psycho-analyzed. Many people have been running from one teacher to another seeking to become more familiar with the hidden depths and secret workings of their minds. In many cases this has been a dangerous practice, for very

few psychologists are experienced in this line of work. The usual result is to make the student morbid and overly introspective—this in turn makes him self-centered and therefore self-conscious. This is because the hidden depths are stirred but not cleansed. This process may be likened to the stirring of a pool of still water—even the very surface becomes muddied and eventually there is only a settling of the dregs that clears the surface once more but leaves a muddy bottom that will continue to pollute the pool every time it is stirred. An expert psycho-analyst is a highly trained specialist who is unhurried in his work. He knows the necessity of working carefully and never stirring up anything with which he cannot adequately cope. He proceeds cautiously leaving no "unfinished business" behind. With infinite patience he helps the student work out each minute detail involved in every step taken. Such a procedure involves months of work at a considerable outlay of money on the part of the student, for such expert service is expensive.

The great horde of pseudo psycho-analysts who have sprung up of late years owe their popularity largely to the human need for confession and the human desire to talk about self.

Self-analysis is the safe, sane and most helpful way for the average person. It is also the quickest way for we both consciously and unconsciously conceal from others what we will admit to ourselves.

There are three steps in working out a complex. First, recognition of the nature of the complex; second, tracing it to its source; third, unburdening the mind of all emotional reactions toward it.

Through recognition of the true nature of a mental tie-up our fears are dissipated, our extreme emotional reactions are brought under control and we find ourselves better poised and with an added sense of strength and power. This first step is oftentimes sufficient to effect a cure. Recognition leads to close examination which, in turn, leads to a better understanding and this understanding clears up the difficulty. For instance, a fear complex of any nature is soon dissipated if faced squarely. A thorough investigation of the subject which inspires the fear will rob it of its terrors for all time. A student who suffered for years from an unreasonable fear of spiders which finally spread to all insect life was cured when she made an intensive study of spiders and their habits. In the course of her study she became so interested that she began to observe the little creatures themselves, watching them at their spinning, their hunting and their care of their eggs and their young until she finally realized that in place of the old fear she had developed a zestful interest. From that time on nothing that crept had terrors for her.

Psycho-analysts claim that recognition of the nature of a complex and a willingness to face it squarely are fifty per cent of the cure. From its very nature the complex is a hidden thing and once revealed shrinks materially in the light of understanding turned upon it.

The second step in working out a complex that is not dispelled by recognition is to trace it to its source. Let us take an inferiority complex as an illustration. A man who found it painful to make social contacts had always avoided people and in so doing had stood in his own light in his business career. He was convinced that he was unsociable by nature. He felt awkward and embarrassed in the com-

pany of his fellows and hated himself for it. Through doing some reading of a psychological nature he became interested in psycho-analysis and placed himself in the hands of an experienced worker in this field. The analyst led him backward in thought from one occasion to another when he had suffered acute embarrassment in social contacts until they came to his earliest recollection of such an experience. When he was about five years old he had a birthday party. During the afternoon, in the exuberance of his spirits, he behaved quite badly and wound up by teasing one of the little girls to the point of tears. His mother, young, inexperienced and quick tempered, spanked him before his little guests. He never got over the humiliation. He would do anything to get out of going to a party. But his mother would always force him to go, and in his desperation he would hide and sulk or do something that would cause him to be sent home. All through his adolescent years he was miserably unhappy and tongue-tied at parties, therefore his mates, with the unconscious cruelty of childhood, snubbed or ignored him and heaped fresh torment on his sensitive soul. He had grown up feeling that he was just different from his fellows—an unsociable person.

After recognizing that he was not "different" but only the victim of an inferiority complex, and after tracing that complex to its source, he was next instructed to work it out of his subconscious by unburdening the accumulated emotional reactions to all those unhappy experiences. This was accomplished by using his imagination. He relived each experience but with this difference—all of the surging resentment that had been smothered previously was now ex-

pressed most vigorously. He expressed freely his indignation at his mother for her short-sighted method of punishing him. He expressed freely, everything he had ever thought about his thoughtless companions who had, all unwittingly, caused him such mental agony. All of this he did while taking long walks in the country where he could choose some isolated spot and become as vociferous as he wished. There finally came a day when there was no answering surge of emotion as he thought of these early experiences and co-incident with it he found that he was far more at ease in company! At this period he was instructed to begin to hold the mental image of himself as a sociable, friendly person and to follow up all opportunities offered of developing that sociability. In a very short time he was a different sort of person and his circumstances soon shaped themselves to his new personality—as is always the case.

Many married couples on the verge of a separation have been helped back to normalcy by this method. In such cases the individual is often the victim of an injustice complex. The sufferer from this type of complex is usually a victim of self-pity and magnifies in his mind every word and action of the person who has injured him. The method of cure is the same as outlined for an inferiority complex. Start with the grievance that is most fresh in mind. Use your imagination to visualize the person against whom you have the grievance. A good way to do this is to shut yourself in your room and address your remarks to a photograph. Now say to the photograph all that you wish you had said and all that you would like to say to the individual himself. Get it all out of your system. Go back farther and recall some previous experience. Work that out. Keep going back until you have exhausted your re-

sentment for the time being. Do this several days, it may take several weeks, until you have worked back to the start of the whole thing in the first unhappy experience. By the time you have relived all these situations and unburdened your mind of its load of resentment and animosity you will find that you no longer feel the same toward that person. Usually you will feel that he is not a bad sort and that you were not entirely blameless. Or you may feel that he is more to be pitied than blamed—that if he knew better he would do better. Or you may find yourself filled with a surprising indifference—the whole affair is of no more importance to you and you find that the person in question no longer has the power to hurt you.

While the method of using the imagination to relive each incident and express freely the emotional surge aroused is the one commonly recommended by the professional psycho-analyst, there is a better way for the student who has faithfully studied and practiced these lessons. In Lesson Four we learned that an emotion is a feeling or an impulse generated in the subconscious phase of mind therefore involuntary in its action. The conscious mind can control the outpicturing of an emotion but it cannot control its surging over the threshold of consciousness. It can, however, dissipate its influence by making recognition of its true nature. The secret lies in knowing that every emotion is a feeling, or an impulse, and every impulse, whether it be an impulse toward physical action or toward mental action, is a *release of vital energy*. All vital energy, no matter the form of its expression, is from the Source of All Power, and is therefore good. In order to understand this better let us take once more the illustration of electricity. Here we have an invisible physical force

that expresses in many different ways. We do not have a certain kind of electricity to produce electric lights, another kind to work an electric fan, and still other kinds to make possible the telephone, telegraph and the radio. It is the same electricity that manifests in all of these necessities and luxuries and it is also the same electricity that snuffs out a life in an electric chair or, through a short circuit in the wall, burns down a house. We do not have good and bad electricity. Its uses may produce good or evil results but the electricity itself is a constructive form of energy. What is true of energy in the form of electricity is also true of that Life Force known as Vital Energy which creates all living organisms and is responsible for all action in them either mental or physical. Since every mental or physical act is a release of this vital energy it is readily understood that every emotion owes its existence to a release of vital energy in the subconscious realm of mind. To declare of any emotion that it is a release of Vital Energy and therefore all good, is to rob it of its power. The student who understands this will handle the third step of self-analysis accordingly. When in reliving an experience, he is gripped by a surge of emotion he will declare firmly and steadfastly; "This is a release of vital energy and all vital energy is *good*. I use this energy to declare that I am free, free, free! I am free from the bondage of personality and I am free from all violent reaction to personality. I am free, free, free!" This method, if conscientiously practiced, will dissipate the violence of all emotions generated by unfortunate situations and held in consciousness. It is a more constructive and therefore a more efficacious method than the first one outlined, but it takes a broader understanding to use it.

So far we have dealt chiefly with the first three steps in cleansing the subconscious through psycho-analysis and only touched lightly upon the fourth which is, however, of the utmost importance. *Always follow a period of unburdening the mind of its destructive thoughts and feelings with a period of constructive suggestion.* We find in the teachings of Jesus a parable illustrating the necessity of filling the mind with good after cleansing it of evil. He tells of the "unclean spirit" that was driven out of its dwelling place and returned later and finding the dwelling empty—"swept and garnished"—took possession again, bringing with it seven other unclean spirits. We are told "and the last state of that man is worse than the first." So it is not enough to cleanse the mind of the "unclean spirits" of animosity and resentment, but in the quietude of the state of complete relaxation following such an unburdening the student must strongly suggest to his subconscious, through visualization and affirmation, the qualities he desires to possess. These built-in qualities will help to safeguard him from similar complexes in the future. Careful instructions for this phase of the work will be found at the end of the chapter under "What to Do and How to Do It."

To summarize—the working principle of psycho-analysis is the principle of purification or cleansing. It can be self-applied in all ordinary cases, in fact, it is far better self-applied, for absolute honesty with oneself is invaluable in character building. A large percentage of our difficulties is caused by self-deception; we need to learn to face self fearlessly.

Browning tells us that "Truth is within ourselves," and if we will seek that "inmost center in us all where truth abides" we will blame neither God nor man for our cir-

cumstances. Our personal use of the unlimited power of the Superconscious, or the Divine, in us determined our yesterdays and will determine our todays and our tomorrows.

> ". . . . *The Spirit He breathed in man is free;*
> *But what comes after is measure for measure*
> *And not a God that afflicteth thee.*"

We are told in that great book, the Bible, that it is the "Inspiration of the Almighty" that giveth man understanding. The end and aim of this course of instruction has been to aid the individual in becoming more delicately sensitized to that "understanding" which reveals to him that he may attain his goal of *harmonious living* through *contructive thinking.*

WHAT TO DO AND HOW TO DO IT.

Lesson Nine

1. Memorize:
   a. "Psycho-analysis is the short cut to a balanced consciousness."
   b. The working principle of psycho-analysis is the purification or cleansing of the subconscious.
2. Memorize:
   a. There are three steps in working out a complex:
      1. Recognition
      2. Tracing it to its source
      3. Working it out of consciousness by unloading the accumulated emotional reactions centering around it.
   b. All periods of unburdening must be followed by a period of constructive suggestions.
3. *Constructive suggestions* for use in working out an inferiority complex:
   a. I am free from the bondage of all personalities. I fear nobody. I am free, free, free!
   b. The consciousness of Inner Power protects me from all mistakes.
   c. The Supreme Intelligence within prompts me when to speak and when to remain silent.
   d. I am poised and powerful.
   e. I am confident, assured, at ease under all circumstances.
   f. I am friendly and sociable.

g. I like people and people like me.

4. *Constructive suggestions* for use in working out an injustice complex:

   a. I am free from all self-pity—free, free, free.
   b. I am free from criticism and condemnation; my mind is filled with love and harmony.
   c. I am broadminded and tolerant; I am kind and just.
   d. The peace and harmony of the Infinite fills my heart and radiates through my mind; peace be between me and thee—peace, peace, peace.

[THE END]

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